A Stedfast Affection to the Protestant Religion, *and the Happy Government of His Majesty King* GEORGE, *in Opposition to the wicked Designs of the Present Rebellion.*

Recommended in a

SERMON

Preach'd at *Liverpool*,

In the County Palatine of *Lancaster*,

The 11*th* Day of *January*, 1715.

At the Opening of the Special Commission of *Oyer* and *Terminer*, and General Goal Delivery for Tryal of the Rebels taken at the late Action at *Preston*.

Published at the repeated Desire of THOMAS CRISP, *Esq*; *High Sheriff, and the Gentlemen of the Grand Jury; as also, at the Request of* WILLIAM SQUIRE, *Esq*; *Mayor of* Liverpool, *and many other Gentlemen then present.*

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1 KINGS XVIII. 21.

—*How long halt ye between two Opinions? If the Lord be God, follow him: but if Baal, then follow him.*

THE Natural Ignorance and great Degeneracy of Mankind, has always requir'd ſome kind of Revelation of true Religion, in order to the right worſhipping of God: and God has not been wanting, from time to time, to let Men know how he would be worſhip'd by them. Not to look any farther backward than the Law of *Moſes*, it pleas'd him at that time to make a very clear Diſcovery of himſelf, and the acceptable manner of ſerving him, to the Children of *Iſrael*: Which Service was to continue till the Meſſiah ſhou'd come, who was ſhadow'd forth by the external Parts of the Moſaick Worſhip, and was to introduce a Religion of a better, and more perfect Nature.

After ſome time, this Religion preſcrib'd to the *Iſraelites*, was ſadly corrupted by Idolatry; inſomuch that Ten of the Twelve Tribes departed from the Worſhip of God at *Jeruſalem*; and ſet up the Calves of *Bethel* and *Dan*, by which they pretended to worſhip him.

This Abomination was begun by the Revolt of *Jeroboam* from the House of *David*; and was continu'd in a Race of Idolatrous Princes, which at last provok'd God to suffer them to be carried into Captivity; as appears by the Sequence of this History of those Kings. In the time of *Ahab*, one of those Idolatrous Princes, the Prophet *Elijah* was sent to warn the *Israelites* of their Wickedness, and to execute the Justice of God on those vile Priests, who had so long seduced that unhappy People. The Sin of these Men was not in disavowing the true God; but in joining the Worship of Idols with him. They would worship *Baal* as well as God; and resolv'd to transmit their Service to God by these Calves which they had set up of their own heads.

This was so highly provoking to him, who is a God of Jealousie, that he determin'd to testifie his Displeasure against it. He would not admit such a lame and fluctuating Profession as they made, in joyning the Heathen Idols with himself; whose Altars he had commanded to be destroy'd, and their Worship to be for ever banish'd from among his People. Hence it was that the Prophet expostulated with them in this Proverbial way of Speaking; *How long halt ye between two Opinions?* i. e. between two Objects of Worship, of so contrary Nature; the one being the True God, the only Lord of Heaven and Earth, and your God by Covenant and peculiar Relation, to whom all Divine Homage is due: The other a *Phænician* Idol, which deserves

your

your Abhorrence, instead of adopting it into a share of religious Worship, as you have done. This was holding Contradictions in Religion; and therefore they were bid to abandon the one or the other, and to adhere either to God, or to *Baal*.

It may here be observed, that the Prophet does not so propose the Alternative, as that the People were left to their Liberty, to choose which of these they would serve, or that they might lawfully worship one as well as the other; for *non suadet Elias aliquid impium*; but it is spoken to convince them of their egregious Folly, in paying any Devotion to one who cou'd make no proof of his having the least Right to it.

But how groundless and unreasonable soever this was, it still met with too favourable a Reception. Neither the express Laws of God against it, nor the remarkable Rebukes he gave it, were able to recall that unhappy People from this Sin, till a final Destruction came upon them.

And since the Coming of the Blessed Jesus into the World, the true Worship of God has been no less corrupted than it was before. Tho' he came to *bring Life and Immortality to light by the Gospel*, and has taught us that *God is a Spirit*, and will therefore *be worship'd in Spirit and in Truth*; yet has Idolatry crept into the Christian Church, and its Interest has been espous'd with an equal Zeal at least, with that of God's true Worship.

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Antichrist begun to act his Part betimes, and some Men have long call'd themselves Christians, and make great boasting of the Catholick Faith, while they have been practising as shameful Idolatry, as has been ever committed by those, who are said to be *without God in the World.*

Nor are there wanting others, who are too visibly assisting that detestable Cause, and under a disguis'd Zeal for a Reformed Church, are by the worst of Means endeavouring to introduce the worst Religion, and all the deplorable Miseries which attend it. From hence I may justly take up the Prophet's Words in the Text, and say to many in the World, and to too many among us of this Nation, *How long halt ye between two Opinions?* &c.

By enlarging on this Scripture I will, *First*, Consider the great Sin and Inconsistency of such a Practice about Religion as the Text represents to us: Then take Notice of some Instances and Examples of such a Behaviour: And in the Close of these, I shall consider what is necessary to cure that Evil which has too much infected this Kingdom, and shall propose something, which by the Blessing of God, may prevent its having a fatal Influence upon us.

We never can set too great an Estimate on Divine Truths; especially on such as relate to the immediate Worship of Almighty God. And God has so guarded those sacred Verities, by stamping his own Authority upon them, by recommending

commending them to our ſpecial Care and Love, by threatning us if we reject or injure them, and by aſſuring us of moſt great and generous Rewards if we adhere to them, that it is an amazing Conſideration, Men ſhould ever dare either to deny or to adulterate thoſe Verities.

God is Truth it ſelf. The Holy Jeſus has deſcrib'd himſelf by that Character, calling himſelf, *The Truth*, i. e. one who came to teach us the true Religion, which is able to make us wiſe unto Salvation. Now Chriſtianity is the Sum of thoſe Truths which we are obliged to treat with all poſſible Reſpect; to prefer them above all the World, and as much as in us lies to ſuffer nothing to detract from their Worth, nor hinder their happy Influence on our ſelves, and all other Men.

The Doctrines of the Goſpel proceed from God, as our great Lord and Law-giver. Our Saviour, as the Prophet of his Church, has deliver'd his Father's Will to us; and our Salvation depends on the hearty Belief of his Revelation, and an Obedience conformable to it. We are oblig'd by the Tenor of Chriſtianity to make an unfeigned Profeſſion of that holy Religion, and with all due care to maintain the Honour and Reputation of it. And we never can conſult the Glory and Credit of our Saviour's holy Inſtitution, unleſs we do our part to preſerve the Purity and Simplicity thereof. It is not enough that we call our ſelves Chriſtians, unleſs we retain true Chriſtianity, and carefully reject eve-

every falſe Principle and Practice, which muſt needs be contrary to the Nature of it.

That nothing ſhould be held as an Article of Faith, nor any Thing done as a part of Religious Worſhip, which is not agreeable to the Goſpel of the Son of God, is out of queſtion with all ſuch as are perſuaded, that Religion muſt be deriv'd from God, and not from the Contrivances of Men. Men have nothing to do to make Doctrines, nor to multiply Objects of Divine Worſhip. God only is to be worſhip'd, and no Application is acceptable to him, but by the *one* only *Mediator between God and Man, the Man Chriſt Jeſus.* This is what we may truly call the great Law of Chriſtianity, and ſhould be engraven on every Man's Heart, who owns himſelf to be a Chriſtian. If we underſtand, and truly value our Religion, we ſhall never deviate from it, nor give any Encouragement to the Violation of it. To deny or corrupt the Chriſtian Religion, is in Effect to deny God himſelf, and to caſt the higheſt Diſgrace on his Wiſdom and Veracity; becauſe, by that, we make no Difference between Truth and Falſhood, and render the Father of Lies equal to him, who is eſſentially true, and cannot poſſibly deceive his Creatures.

And ſo heinous is ſuch a Procedure, that we find repeated Inſtances of God's Deteſtation of it. It was call'd a *forſaking of the Lord their God,* when the *Iſraelites* fell into it. *Righteouſneſs and Unrighteouſneſs, Light and Darkneſs,*

Chriſt

Christ and Belial, can have no *Fellowship*, *Communion*, nor *Concord*. Idolatry is a Sin of the most crying Nature; nothing so much dishonours God, nor pollutes us. The Christian Religion is describ'd by St. *Paul*, to be a Means of *turning Men from Idols unto God*. No one therefore can more directly affront the Author of that Institution, nor oppugn the very Essence of Christ's Religion, than they, who defile its original Purity, and are willing to admit Opinions and Ways of Worship into the Christian Church, which are never to be reconciled to the Nature of the Revelation of Jesus Christ.

Who they are that may be justly charg'd with the Guilt of such corrupt Innovations, either by directly holding them, or by pursuing such Measures as naturally tend to promote and establish them, is the thing I shall next take some Notice of.

We have the most figrant Instance of this nature in the *Church of Rome*, where there is such a Mixture of Truth and Falshood in points of Faith, and such a Medly in the Parts of their Worship, as is no where else to be found among Christians. They do indeed profess a mighty Veneration for the Christian Religion, and plead to be the only Patrons of it: But it is certain that that Pretence is a groundless one; they having introduc'd such Doctrines and Practices into the Profession of Christianity, as are the greatest Shame and Reproach to it. They hold the Catholick Faith in Words, but then they

have added a new, and therefore a corrupt Faith of their own devising, to it. They acknowledge Jesus Christ to be a Saviour and Mediator; but then it is evident that they decline the Merits of his Passion, and the Efficacy of his Intercession, by advancing their own Merits, and by their Application to other Mediators.

Christ died once for us, and he dies no more. *By one Offering he has for ever perfected them that are sanctified:* But this All-sufficient Sacrifice of our Saviour, is manifestly subverted by their daily offering him, as they expressly declare they do, for the Sins of the World. Is not this to say, they have Faith in Christ's dying once for the Sins of Mankind, and to deny the Merits of that Death at the same Time?

And in Consequence of this pretended Repetition of the Oblation of Christ, it is, that they adore the Host. They pay Divine Worship to it as God: 'Tis the Doctrine of their Church, that the whole and entire Person of Christ, is under the Shape of a consecrated Wafer, and the deluded People have the Confidence to believe it. By this Means especially it is, that they have incorporated Idolatry with Christianity; and whilst they would be thought to be paying their highest Devotion to God our Saviour, they give Divine Worship to that which in its Nature, is certainly no more than a Creature. I say nothing here of their Images and Relicks, their Shrines and Pilgrimages, and all

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those direct Addresses which they make to what they themselves cannot deny to be no Gods. These with many other Parts of their Religion, are more agreeable to the Genius of Heathenism, than to the Nature of our Saviour's Institution.

It is not enough for these Men to tell us, that they believe in God, rely upon our Saviour, and profess all the Doctrines of his Religion. The *Israelites*, whose Sin is here pointed at, did own the true God, and pretended to worship him aright. For, did not *Jehu*, who *departed not from the Sin of* Jeroboam, speak of his *Zeal for the Lord?* Nor was it the Purpose of *Jeroboam*, when he set up the Calves, to make those Tribes which follow'd him, to forsake utterly the true God; but to wean them from the Place of his Worship. And it is plain, that the Worship of the true God was preserv'd in the Ten Tribes, after their Captivity. For when the *Samaritans* desired to be informed of the Worship of the God of *Israel*, they sent into the Land of their Captivity, for a Priest to instruct them; and it is recorded, that *one of the Priests who was carried away from* Samaria, *came and dwelt in* Bethel, *and taught them how they should fear the Lord*, 2 Kings 17. 28. From this Passage it is observable, that in *Bethel* it self, a Place famous for the Worship of the Calves, there was still a Worship paid to the true God. They did not reject God, nor deny their Obligations to serve him; but they offended in devising

and ſetting up unlawful Means of conveying their Worſhip to him.

And this is the Caſe of the *Church of Rome*. Theirs and that of the Ten Tribes are parallel. Thoſe Tribes worſhip'd the true God in a falſe Manner, and ſo do they under our preſent Conſideration.

But is it the Papiſts only that we can ſay are chargeable with this halting between two Opinions? I wiſh we could. And I wiſh it for the Honour of the Reform'd Religion, and for the Sake of our eſtabliſh'd Church in particular. It is to be lamented, that ever ſince our bleſſed Reformation from the groſs Errors of Popery, there have been *Men of corrupt Minds*, who have endeavour'd to bring us again under that heavy Yoke. For the *Romaniſts* to attempt this, can be no wonder; they act like what they are, agreeably to their own Principles, and that Enmity which a Papiſt, as ſuch, muſt always bear to our Religion. But that any who call themſelves Proteſtants, and Members of our Church, ſhould intend this Miſchief to us, and engage in the moſt baſe Means to bring it upon us, is very unaccountable. But ſo it is; monſtrous Wickedneſs and Folly! Some out of Deſign, and too many who blindly follow the Conduct of ſuch Men, have oft brought us into imminent Danger.

It is too notorious to be conceal'd, that bold Attempts have been made of late to defile the Purity and incorrupt State of our Holy Religi-

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on, and that this has been done under the Colour of Zeal for our Excellent Church. And verily, what has been destructive of her Doctrines, of her Charity, and legal Establishment, has been advanc'd under her sacred Umbrage; and could never (I am perswaded) have found Reception with many of its profess'd Members, but by the artful Delusion of those that told them it was her Sense, and that they who taught it, were her only genuine Sons. What has been done to this Purpose, has been by promoting, very industriously, both Religious and Political Principles, which evidently tend to defile our Holy Faith, and undermine that Security which it yet has by the Laws of our Country.

Of the first Sort, there have been several Doctrines plainly asserted by some, and insinuated by others. Such are, a real Sacrifice in the Sacrament of our Lord's Supper, secret Confession of Sins to a Priest, the Necessity of particular or personal Absolution; making the Enclosure of the Church of Christ so strait, that no Protestant Churches abroad, nor the most peaceable and serious of the Dissenters among our selves, can be Members of that Society. And to compleat these, and other such *Romish* Tenets, the Independency of the Church upon the State, has been advanc'd with much Art and Application. Which last is a Principle so directly contrary to the Original and Method of the Reformation in this Kingdom (and for which we have

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ſet a juſt Value upon it) that it's very odd to find Men, eſpecially of diſtinguiſh'd Character, and who pretend to be zealous Aſſerters of this Church, to fall in with it.

And if we look a little into the Nature and Management of ſome Poſitions relating to Civil Authority, the Tendency of them will be found to be the ſame with the other. An inherent Birth-right to Government, the unbounded Prerogative of the Crown, and the unconditional Obedience of the Subject, with many more Aſſertions of like Nature, have been propagated with the utmoſt Induſtry. We may very truly affirm of ſuch State Maxims as theſe are, that if they muſt be eſpous'd, and are to be put in execution, they'll turn all the Governments in the World upſide down, and diſpoſſeſs every preſent Perſon in Power. And ſure we are, they muſt deſtroy the preſent happy Settlement of the Britiſh Crown, by bringing us under a Popiſh Government, and ſubjecting us to all the Miſeries which accompany an Arbitrary Power that is influenc'd by the Romiſh Religion.

And do not the Actions of ſome Men in this Kingdom ſufficiently explain theſe Principles now mention'd? Does not the preſent Rebellion tell us, what they have been pregnant with? Tho' many have been long endeavouring to ſhut our Eyes, and perſuade us we drew Concluſions from ſuch Premiſes, as would not allow them. But Time and theſe Mens Actions have

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now ſet things in their true Light. The Authors and Abettors of this unnatural Diſturbance, are either Men of abandon'd Conſciences, or ſuch as have always oppos'd the Proteſtant Succeſſion, or elſe are profeſt Papiſts. And are theſe the Men that would be thought to be the Patriots of our Country? Muſt theſe be the Perſons to reſtore us to a better State than we are in? And is there no other way to effect this, but by proclaiming the Right of one who pretends to the Crown, and is indeed of a diſputed Family, but without all peradventure, of the Popiſh Religion, and train'd up in all the Bigottry, and fill'd with the bitter Reſentments of it. One would think, we are much happier as we be, and that all who call themſelves Church-men, ſhould be well content to live under the preſent happy Government, rather than to have a hand in ſuch a Change, as muſt draw down inevitable Ruin on our Religion and Country, and that to all Poſterity.

I would hope that all well meaning People, however artfully impos'd upon by *thoſe who lie in wait to deceive*, will henceforward ſee with their own Eyes, and will need no more to be told, what ſome Men have been labouring, firſt by Deceit and Hypocriſie, and now by Force of Arms, to bring upon us. As for thoſe who will ſtill turn back to their own Wickedneſs, ſwear to the Government, and yet be ſecretly undermining it, talk loud for the Church, and be promoting an Intereſt directly

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pernicious to it, we will pray that God would give them Repentance and better Minds; and hope that the ineſtimable Bleſſings, both ſpiritual and civil, we enjoy, will be continued to us, let who will either ſecretly or openly act againſt them. While the Biſhop of *Rome* has Diſciples among us, we muſt expect Deſigns againſt our Religion and Liberties: and without all doubt, 'tis our Wiſdom and Intereſt to obſerve their Motions with all poſſible Care and Vigilance. Their ſeparate Strength indeed is not very formidable, but by their reſtleſs Application, and the Influence of their Eſtates, in this and a few other Countries, they are capable of diſturbing the publick Peace, as we find by the late Inſurrection; which by a kind overruling Providence, will, we hope, be a means to promote the Quiet and Stability of the Kingdom for the future. God can bring Good out of Evil: And it is not unreaſonable to think, that our Enemies Attempt upon us, may terminate in their own Ruin; and thereby advance the Safety and Proſperity of the preſent Government. The Nation ſeems now to have an Opportunity of putting it out of the Power of our Enemies, ſo much as to threaten us with Danger for the Time to come.

What is further neceſſary to put us into a ſecure and flouriſhing State, is what I would ſay ſomething to.

And here the preſent Occaſion leads me to obſerve, that it is neceſſary that Juſtice ſhould be

be done to the present Rebellion. I do not mean that the Law should be strain'd in the Prosecution of Offenders, which no Man has the least reason to fear, under the mild and gentle Government of our Prince; but that it may have a due Course against those, who have so justly incur'd the Notice of it. If an injur'd Prince and Nation can ever have reason to express their Abhorrence of the vilest and most groundless Rebellion, it is now.

Every thing is beautiful in its Season; and surely, there is nothing more becoming Majesty, and the Administration of the Law, than to vindicate the Welfare of a Nation against such Men as are never to be won by Candor, and good Nature: but the more gently they are treated, the more insolently they act against the publick Tranquillity.

'Tis self-evident that many who call themselves Protestants, have broke thro' all the sacred Ties of Religion and Conscience, of Oaths and Sacraments, to gain their Ends upon us. And shall they prosper? Shall they escape who do such things? or, shall they break Covenant, and be deliver'd? No verily. Such Persons are fit for no Society, because nothing can oblige them to be true to the Interest of it. Even their beloved Idol can have no Security from them; and no Cause but what is desperate and wicked, would ever expect to be supported by such Men.

How far Favour or Impunity to ſuch Perſons may affect the Peace and Felicity of this Kingdom, deſerves to be conſider'd; and eſpecially becauſe we cannot be ignorant how far Jeſuitical Evaſions of Oaths, and other Obligations to the Government, have of late been in Reputation among us. And as for thoſe who are of the Romiſh Communion, and are found in Arms againſt our Country, or are aiding and aſſiſting the open Diſturbers of it, *have they not made an ill Return for the Quiet they have enjoy'd?* As the Right Reverend Fathers of our Church ſpeak, in their ſeaſonable Declaration againſt the Rebellion.

And will ſuch Men come to a better Temper by a pitiful Treatment of them? No! their very Religion is ſuch, that it muſt be ſuperior to all Bonds of Gratitude; and the ſame Liberty they have had, will ſoon make them the ſame Men. The Prieſts of that Church have been more than double the Number of the legal Clergy, in many Parts of this Country. The Papiſts have gone as openly to Maſs, as we have done to our Churches. And what has the Fruit of this Connivance been, but their inſulting the Government, and all true Friends to it, and are now violently for wreſting the Power out of its hands. The truth is, the Liberty they have had has been dangerous to us, and is now like to prove fatal to themſelves; becauſe they would not, nor ever can tell how to bear Proſperity. It has been the Relaxation of the

Law

Law by ſubordinate Magiſtrates, which has given too much Encouragement to the daring Attempt of theſe Men of all Denominations. Had ſome of them but met with due Puniſhment at the beginning of the Riots and Tumults in this County, it had in all probability put a ſtop to that Rebellious Spirit which from that time grew faſt among us; and at laſt brake forth with too much reaſon to expect a dangerous Conjunction from more hands, whoſe Intentions were fruſtrated by the late ſeaſonable Victory. And may it pleaſe God ſtill to defeat the Enterprizes of our reſtleſs Enemies, and to make them, and all thoſe Inſtruments which they intend for our Deſtruction, the means of our Preſervation.

I would obſerve again, that Peace and Union among our ſelves, is an undoubted Expedient to diſappoint the notorious Enemies of our Security, and ſuch as can find in their Hearts to ſtand neuter in the glorious Cauſe we are now aſſerting. This is always a proper Method for our Security: and our Enemies have been long appriz'd of it. 'Tis for this very Reaſon they have invented all poſſible means to divide us, and to play our fooliſh and unhappy Diviſions upon our ſelves. And ſhould not the many, many indeed! dangerous Convulſions which have befallen this Nation, from this quarter, make us at laſt ſo wiſe, as to diſcover the Occaſion of our Common Danger, and fortifie us againſt it? If we cannot be of one

Opinion in ſome Matters of Civil Government; yet why ſhould we think nothing but a Civil War a fit way to teſtify our Diſſent? Or if we cannot be ſo happy as to ſerve God with one Mind and one Mouth; and oh that we could arrive at that bleſſed Condition in our publick Worſhip of God! yet why ſhould we be *biting and devouring one another*, ſeeing *that is the certain way to be conſumed one of another*? Our Saviour is the *Prince of Peace*, and his Religion is *peaceable* as well as *pure*. Chriſtians were once known by their ὑγιὲς καὶ μειλίχιον ἦθος, by the Gentleneſs of their Temper, the Ingenuity of their Spirits, *and forbearing one another in Love*. And never was there more Occaſion to re-aſſume that Primitive Diſpoſition than in our Days. They who do not ſincerely endeavour to practice this Duty, cannot be faithful Diſciples of our Great Lord and Maſter, nor cordial Friends to the Welfare of their Country.

Under this Head of *Peace* and *Concord*, I cannot but beſpeak our united Zeal, and moſt ſteddy Affection for our gracious Sovereign King *GEORGE*. It is now high time for us to be ſenſible, that this is our Intereſt as well as Duty. We all ſee that *wicked Men*, *Sons of Belial*, are attempting to dethrone him, that they may the more effectually bring perpetual Deſolation upon us; which may well induce us to do all we can to defend his Perſon and Government.

His Majeſty's Title to the Crown, has been ſettled and recogniz'd, by the Legiſlative Au-

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thority of this Kingdom, over and over, before it was set upon his Head. He was the first Protestant of the Royal Family, at the Time of his Accession. He governs his People with a consummate Wisdom, agreeably to the Laws of the Land. St. *Paul*'s Character of a Covernor is literally exemplified in our King, he being *the Instrument of God to us for Good, and attends continually on this very Thing.* And shall we not have this Man to reign over us? God forbid! Were we under no Obligations by sacred Oaths, had we no Test to witness our renouncing any Rival with him; yet since all that can be dear to Men, and Christians, depends, under God, upon his and his Royal Issue's reigning over us, it may well determine our Inclinations, and fix our Loyalty.

Government was surely design'd by God for the Good of Mankind; and to such as use their Authority for that End, the Apostle urges Obedience and Submission: And therefore they who resist such Power, have Reason to apprehend the Danger of Damnation. God has not taught us by his holy Apostle to obey the worst, and rebel against the best of Princes, as some do. Upon the whole, nothing is too much to do, nor any Thing too much to suffer for our King, and the Succession of his Family among us. And from hence I cannot but observe, the unaccountable Behaviour of many Persons, who could be content to be Spectators at the best,

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when this wicked Rebellion was upon us in these Parts of the Kingdom. This is what I shall leave to their retir'd Meditation; and especially I must recommend it to their Thoughts, who have solemnly abjur'd the Pretender, and by that Oath stand oblig'd to oppose him and all his Adherents. But however it must be acknowledg'd, to the lasting Honour of some Persons, that they took a contrary Course to what others did, and by their early Vigilance and Activity contributed to the speedier Deliverance of their Country in the late Conjuncture.

In the close of this Discourse, I would add, the great Importance of Holiness and Vertue, in order to our lasting Safety against all such as have evil Will at our *Sion*, or stand equally poiz'd between the Means of saving or subverting our Religion and Laws. God has of late crowded us with his great and manifold Blessings. The Wonders of Divine Providence have been display'd in our Preservation. And doubtless God has done these Things for us, to convince us of his Mercy and Compassion, and to induce us to be, and God grant we may be, a more thankful and obedient People than we have yet been. And would we but be perswaded to become such a Nation and People, how strong would then our Security be? and what little Reason should we have to fear them who at any Time should rise up against us?

God

God did never yet forſake a righteous Nation. Religion has a natural Tendency to the publick Safety, as well as the Divine Promiſe to exalt that Kingdom which is guided by the Precepts of it.

When Judgments ſhould befal the People of *Iſrael*, it was foretold that they ſhould *ſay in that Day, Are not all theſe Evils come upon us, becauſe our God is not among us* ? In like Manner, whatever Dangers we have been ever in, whatever Calamities have at any Time overtaken us, muſt be aſcrib'd to our want of ſerving God, and approving our ſelves to him. Alas ! It is *Iniquity which turns away God's Favour, and our Sins* only can *withhold good Things from us.*

Great Reaſon then have we of this Place and Nation, to fear the Lord, and ſerve him with all our Hearts ; not only from the Conſideration of what he has already done for us, but that he may ſtill continue to be our Protector, and mighty Deliverer.

With humble Confidence then in our good and gracious God, with a conſtant Dependance on his watchful Providence, attended with the unfeigned Love and uniform Practice of our moſt holy Profeſſion, let us in our ſeveral Places and Callings, go, and promote the Proſperity of our Religion and Country.

If we will heartily do this, then tho' our Adverſaries may for ſome time continue their open Hoſtilities againſt us, yet ſhall not they prevail.

The

The Sparks of this Rebellion which are yet unextinguish'd, shall be but as the languid Puffe of a dying Body; and afterwards Peace shall be upon our *Israel*, and that Peace by the Blessing of God, shall be transmitted to all Posterity.

Now the God of Peace, who brought again from the Dead our Lord Jesus Christ, *through the Blood of the Everlasting Covenant, make* all of us *perfect in every good Work, to do his Will, working in us that which is well pleasing in his Sight; Thro'* Jesus Christ, *&c.*

FINIS.